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RELIGIOUS INTELLIGENCE.

FOREIGN.

METHODIST MISSIONS.

Report for the year 1817, of the Executive Committee for the management of the missions, first commenced by the Rev. John Wesley, the Rev. Dr. Coke, and others; and now carried on under the direction of the Methodist Conference.

(Continued from page 165, vol. 5.)

ASIA.

Colombo is to be considered as the principal station of the Wesleyan Mission in Ceylon, both as it is the seat of government, and because the first establishment of a Mission House, Printing Office, and Chapel, has been effected there. Independent of these considerations, it is a place which opens a wide field for missionary labour. "Colombo," says Mr. Callaway, "contains a great mass of inhabitants. Our largest congregations are when the brethren preach in the low Portuguese language. It is a pleasing sight to behold the place full of coloured and black people. Our new place of worship is nearly finished. We have a most compact establishment here, and in an excellent situation, dwelling house, printing office, chapel, type foundry, and other offices in the same plot, quite detached from any other person's premises." The chapel was opened on December the 16th, when his Excellency the Governour, the principal Gentlemen of the civil and military establishment, and many of the respectable Dutch and native inhabitants attended. The premises were inspected by the Lord Bishop of Calcutta, during his late visit to Colombo, who condescendingly expressed his wishes for the success of the mission; and the Committee have great pleasure in stating that the printing presses have been for a considerable time employed in giving the Scriptures and useful tracts to the inhabitants in the Cingalese and other languages spoken in the island. The brethren have engaged to print the Scriptures for the Colombo Bible Society; and it is with the greatest satisfaction that the Committee learn that Mr. Harvard's knowledge of the process of printing and of casting types will enable that excellent institution, which is conducted with the most praise

worthy zeal by the clergy, the members of government, and others, to print the versions they intend to circulate, at a rate much lower than formerly, and with greater expedition. On this subject the Committee refer to the fourth Report of the Colombo Bible Society.*

*The committee unite their regrets with those of the religious publick at the death of W. Tolfrey, Esq. who had conducted the Cingalese translation of the New Testament as far as the end of the Epistles to Timothy. The completion of this work has been confided by the Colombo Bible Society to the Wesleyan missionaries; Mr. Chater, the Baptist missionary; the Provincial Judge of Colombo, Petrus Panditti Sakarras, and Mr. Armour. When this is finished, they will probably enter upon a translation of the New Testament into the *popular Cingalese*, which will be more generally useful to the people. Mr. Harvard observes, in a letter dated Colombo, May 29, 1817 "We have conducted the printing of the new Cingalese translation with such a share of the approval of the Society, that I anticipate our connexion with the work will be commensurate with the existence of the Institution, and it will be a source of no small pleasure to our friends at home to learn that we are employed daily in preparing the word of life for this hitherto neglected island.

"We are besides engaged in printing tracts and treatises in the native languages, both on our own account and on the account of the Bible and Treatise Societies. In the last year, several thousands have been issued of our Lord's *Sermon on the Mount*, Discourses, Parables and Miracles, in the Cingalese, printed in separate tracts, and the avidity with which such small books are received by the reading part of the natives is most pleasing. We often have numbers at our doors applying for them; and as we always make them read a part of them, to ascertain whether they are proper objects to receive the gift, our yard sometimes puts on the appearance of a native school.

"We have, besides printed the abridgement of the Bible History, by Ostervald, in English and Cingalese, for the Treatise Society, and are now doing Green's Principles of Religion, in the same manner.

"In the Malabar, we have finished the Miracles and the Parables, with the English in parallel pages, and are now doing Mr. Wood's Catechism in Malabar. We have already printed it in English, Cingalese, and Portuguese. A second edition in English is now in the press.

"I have lately received an application from Madras to print the Old Testament in Tamul, to which I have acceded; and though the contract has not been concluded, I expect it shortly will. Thus our press will extend its enlightening influence even beyond the sphere for which it was originally designed, and will, I have no doubt, be a powerfully extensive auxiliary to the spread of divine truth in this part of Asia.

The following extracts from a letter of Mr. Clough, dated May 30, 1817, presents an interesting view of the labours and prospects of the Colombo station:—

"In respect to Colombo itself, we have been going on very charmingly since the opening of the Mission House. Every week we preach twice in English, once in Portuguese, and occasionally in Cingalese. On the Saturday evening we hold a publick meeting. This, in the first place, was designed as a prayer meeting, but the state of our congregation, particularly the Cingalese and Portuguese people, rendered it necessary for us to convert it into a kind of publick catechising meeting. On these occasions, many, both old and young, attend, and in order to accommodate it to all classes, we conduct it in the English, Portuguese, and Cingalese languages; and this meeting promises very pleasing things, both among the young and aged inhabitants.

Three missionaries are appointed to Jaffna, a greater number than to any other station; and they will probably be reinforced by one or two of the brethren lately sent out; a measure recommended by the committee. For this extraordinary attention to the province

"Our English congregation is in general pretty large and respectable: it consists, however, principally of young men who are employed as clerks to government in the different offices, as few besides those understand English

"Our Portuguese congregation is the largest. This gives the females and many of the aged men an opportunity of hearing the Gospel, who understand no other language, unless, in a very few instances a little Dutch be spoken among them and from among this class of people we hope soon to be able to communicate very pleasing intelligence.

"At Colpetty, we have established a school, of which you have already had some particulars, under the kind patronage and assistance of Sir Alexander and Lady Johnston, and the Hon Robert Boyd, Sub-Commissioner of Revenue. In this populous village there are several thousands of inhabitants, which, notwithstanding it is on the very suburbs of Colombo, has been greatly neglected. We have already a school of 158 children, boys and girls included, who are daily instructed in English and Cingalese. At the same time, a strict attention is paid to their religious instruction. The order, and, indeed, the whole appearance of the school is such as greatly interests every one who sees it, and it is really surprising to see the improvement made both by the boys and girls. A considerable number, both of the boys and girls, spell very well, and read the English Testament with fluency. The girls are superintended by a respectable half-caste woman, who brings them on amazingly in reading and needle work. The boys are instructed by a young man, a native Cingalese, of very respectable connexions. The young man was first placed under the instruction of brother Clough in the first school that was established by our mission at Galle. He was placed under Brother Clough's care principally with a design to qualify him for some place under government as a headman. These situations are in general sought after with great eagerness by the native chiefs for their sons, as it gives them honour, influence, and great emolument; and, in fact, their wishes seldom rise much higher than such attainments. However, while he continued under brother Clough's instructions, his mind was deeply impressed with the fear of God, and from that time he began to abandon the idea of connecting himself with the affairs of government, as was the design of his parents respecting him. He therefore continued to unite himself closer and closer to our mission, and we were persuaded that he promised to be a useful character among us. We watched his conduct, and kept him in mind, with a view to engage him the first opportunity. During his probation he had to resist repeated and earnest solicitations from his connexions to apply to government for a situation; and one of his relations, who is one of the principal of the headmen in the island, promised him an office and a title, if he would accept of it; this also he refused in the most handsome manner. Now he stands among us as a candidate for a native missionary. In the mean time, he has the charge of this important school, which he manages in the most pleasing and satisfactory way. Thus our native schools promise, besides all other advantages which the people will derive from them, to raise up an army of native preachers, who will carry the Gospel over every part of the island.

"But our school at Colpetty promises well in another way. It has always been the custom in this country to instruct the children and conduct religious worship in the same place, and this we also do: hence we go out regularly and preach them two sermons in a week,—one in Portu-

of Jaffna, the extracts before given from the work published by the missionaries on the present state of Jaffnapatam, where Christianity had its most splendid triumphs, and where it has suffered, through the faithlessness of its friends, the most painful apostacies, will be a sufficient reason. But the Committee were also urged to it by the affecting representations of the missionaries themselves, and by the application of Sir Alexander Johnston, a gentleman equally alive to the interests of humanity and religion, by whose exertions the system of domestick slavery, which had existed in Ceylon for upwards of three centuries, has been brought to an end, with the full consent of the proprietors of slaves themselves. Extending, however, his benevolent care beyond the interests of the body and of time, he expressed his earnest wish that this class of persons might be made the special objects of missionary care and instruction in the province of Jaffna. That gentleman writes—

“There is one circumstance in particular, which makes it very desirable that no delay should take place in establishing a mission in the province of Jaffna; it is the deplorable state of the persons who belong to the three castes known by the name of the slave or Coria, Palla, and Nalua castes; these persons form by far the most numerous class of inhabitants in that province: they are considered by the rest of their countrymen as slaves, and are kept by their native masters in the most abject state of degradation: they profess the Hindoo faith, but have little or no real sense of religion; their habits are consequently depraved, and they are concerned in most of the offences which are committed in their province. The misery

guese and another in Cingalese; and this is regularly bringing, we hope the whole village under the influence of truth. As it is only a month since we began to preach to the inhabitants, we have only as yet seen, as the fruit of our labours, a good and an attentive congregation and even this is not one of the least pleasing sights to us. The consequence of this establishment is, that the inhabitants of the other villages are coming and desiring that we will go and do the same among them.

“At a place called Marrato, about seven miles further, on the Galle road, where there was lately a large government church built, we are going to begin a similar establishment. One native has promised to give us ground. The inhabitants, too, have offered to build the school; and we have got another *very pious* young man, a native Cingalese, to take charge of it. This same young man has met in a class some time: he was brought up under the care of brother Armour, in the seminary at Colombo.

“At another place, about 15 miles on the Galle road, called Pantura, an establishment of a similar nature is already begun, and a fine clever young man, who also has been brought up under brother Armour, in the seminary, has volunteered to take charge of it. This young man has just left the Mission House to go to Pantura, from whence he came only yesterday; and he reports that the inhabitants have already built the school, and all is ready: so that, if all be well, brother Harvard and brother Fox intend to set out to-morrow morning to visit those places, and set them a going. At both these last mentioned places, the inhabitants have promised to place their children under our care. Thus we are, by slow, yet regular and effectual degrees, gaining a permanent footing among the inhabitants. From this hasty sketch of our circuit you will be able to form some idea of our present situation, and also of the steps by which the cause must be raised.

to which they themselves are doomed, and the alarm which their depredations frequently create in the country, have for many years rendered their situation a subject of my anxious consideration. Having made myself thoroughly acquainted with the origin of the castes to which they belong, the tenures upon which they are held, and the different laws which have from time to time been passed for their protection, I have submitted a plan to government by which the present generation, as well as their descendants, may be completely emancipated. An attentive observation of the measures which have been adopted by the Wesleyan missionaries for the purpose of civilizing the slaves in the West Indies, has afforded me much information on the subject, and leaves no doubt on my mind of the advantage which the province of Jaffna would derive were missionaries of the same connexion to undertake the moral instruction of the slaves of that province."

These representations were seconded by the letters of the brethren, one of whom says, "There are more than 40 Christian temples lying in ruins in the province of Jaffna, and 20 preachers might there only make 10 circuits, and itinerate among the natives."

(*To be continued.*)

CONVERSION OF TWO YOUNG MONGOLIAN NOBLES.

The following interesting account of the conversion of two Saisangs or nobles, from the South of Russia, affords another proof that the Gospel of Christ is the power of God unto salvation, to every one that believeth; and that some do believe it, even without *note or comment*.

The Rev. Isaac Jacob Schmidt, of the Church of the United Brethren, and Treasurer, of the Bible Society at Petersburg, has transmitted to the Elders' Conference of the Unity, a very remarkable account of the manner in which the study of the Gospel of St. Matthew was, under the Divine blessing, made the means of conversion to two Saisangs, nobles or princes, of the Mongolians.

This account is dated March 7, 1818. "Having finished printing the first edition of the Gospel according to St. Matthew in the Calmuc language, copies of it were sent to Siberia, to the civil governour of Irkutsk, Nicolai I. Treskin, a counsellor of state to his imperial majesty; which he most judiciously directed to be distributed among the Selenginskish Mongols and the Chorinian Burats.

As the above mentioned governour, on distributing the translated Gospel, had required an opinion of the Princes of these people respecting it they took all possible pains to understand its contents; which proved a very difficult task, as the Calmucs have a new, improved, and much more distinct manner of writing, invented by Arran Dschimba Chutuktu, but formed after the pattern of the Mongol letters; whereas the other Mongol tribes have retained the ancient characters, which have also been the original of the Mandshurish letters.

It happened providentially, that a well-known book on Religion, in the Calmuc language was found in the Mongol Horde, which had belonged to a Saisang (nobleman,) who had accompanied the Torgot Horde, and died on the road; when they emigrated from the river Wolga to China.

The commission to decypher the Gospel was now given to two Saisangs of the Chorinian Burats; who so diligently applied themselves to the work, that they were soon enabled generally to explain its contents to their superiours. This excited so much curiosity, that the Head Lama of the Mongols, Bandida Chambo Dansang Gowang Tuki Dschamzu, and the Prince of the Chorinian, Burats, Galsang Marday, each among his own people, of their own accord, made a collection amounting to upwards of 11,000 rubles, (£550,) which they placed at the disposal of our Bible Society, on condition that the Gospel of St. Matthew, and if possible, other books, of the New Testament, might be translated into their language, and printed in their characters.

This gave occasion to several conferences, to consider how their wish might be complied with; and, at length, the matter being referred to a sub-committee, of which I was appointed a member, I proposed to send for one or two learned Mongols on Burats, to undertake the work; which being unanimously approved, Prince Galitzin sent a requisition to this effect to the civil governour at Irkutsk.

The choice of the Chiefs of the Horde fell upon the two Saisangs who had been already employed. The elder is called Saisang Nomtu, chief of the tribe of Chuwahsay, of about 1000 males; and the younger, Saisang Badma, chief of the Charnagay tribe, having above 3000 males.

The two Saisangs soon set out from the Chinese frontier for St. Petersburg; and arrived here in the beginning of December, 1817.

Passing through Moscow, they had the honour to be presented to the Emperour, who encouraged them, in the most condescending terms, to proceed in the work. Here the Bible Society furnished them with a suitable lodging, and the care of them was committed to me. They likewise brought recommendatory letters from the upper chiefs to me, expressing the great and anxious concern which they felt for the welfare of the two Saisangs; and declaring that they were the best and most sensible men among their people.

Having regulated their affairs in their new situation, they commenced their labours with unbounded zeal. Before they began their translation, they formed extracts of parts of different chapters, the meaning and spirit of which they could not understand. These they brought to me, and begged for an interpretation, which I gave them in the best possible manner I was able to do.

Here appeared the work of the Spirit of God, by the power of the Gospel. They listened with silent attention: their countenances became serious: they gave no particular signs of approbation; but said, in a solemn tone, full of gentle emotion, that they now understood it. They visited me twice or thrice a week, always bringing their work with them; and, at each visit, I perceived their progress,

not only in the knowledge, but also in the personal application of the Gospel. The work of the Spirit of God in the hearts of these men having originated altogether with Himself, I left the whole entirely to Him, without intermeddling in the least.

I noticed, with delight, their growth in the grace and knowledge of Jesus Christ; contenting myself with explaining such passages of Scripture as they could not understand, and giving my advice only when it was asked for. They were more especially pleased with those passages in which our Saviour declares his readiness to receive sinners, inviting the weary and heavy laden to come unto Him, and promising to give them rest. They were also forcibly struck by His parables; among others, by that of the householder, who hired labourers into his vineyard, giving to those who came in the evening, the same wages as those received whom he had hired in the morning; which they regarded as having a special reference to themselves and their nation. The promise of Jesus, that before the end of the world, the Gospel shall be preached, *for a testimony unto all nations*, made a deep impression upon them. Some time ago, they related, without any suggestion on my part, that whenever they prayed to their gods, as they have been accustomed to do, they felt very great uneasiness, as if they were committing sin. Another time, they spoke as follows: "We have been zealous followers of the doctrines of Shakhshamuni, and have studied the books containing them attentively; but the more we studied, the more obscure they appeared to us, and our hearts remained empty. But, in perusing the doctrines of Jesus, we observed the reverse: for the more we meditate on His words, the more intelligible they become; and, at length, it appears as if Jesus Himself were talking with us." Many speeches of this kind, all bearing testimony to that life among the dead, of which our Saviour speaks, John v. 25, occurred during my conversation with these men. It would be taking up too much time to enumerate them all.

I had frequently remarked, that there seemed to be something upon their minds, which they were on the point of disclosing; but that they always suddenly checked themselves, and entered upon other subjects. A short time ago, they brought me their translation of the 21st, 22d, and 23d chapters of St. Matthew. After we had completed the revision and correction of these chapters, they were, contrary to custom, quite silent; for, in general, they had various questions to propose, and required many explanations. At length I broke silence, by saying: "Well, my friends, what have you to say to me to day?" Upon this, the elder of the two, after an evident conflict with himself expressed himself thus: "We have lived in ignorance, and have been led by blind guides. We have followed the precepts of Shakhshamuni" (the Fo of the Chinese) "without finding rest. By God's mercy we have been chosen to translate the Gospel of His Son into our language; and, for this end, have been brought into connexion with you. You have illustrated the things unintelligible to our darkened minds, in a direct and satisfactory manner. We acknowledge Christ Jesus to be our God and

Saviour, and are determined to know none other: we have, therefore, made a resolution to leave our former superstitions, and to adopt the Christian Faith. What advice would you give us?"

The young Saisang confirmed all the elder had said, as expressing his own sentiments.

This address was quite unexpected to me. I answered, that I certainly approved their determination, considering it as wrought in them by the Holy Spirit through the Gospel, and as demonstrating the power of that Gospel: but I asked them, if they had duly reflected what was required of a disciple of Jesus; that Christ does not promise his followers earthly happiness and honours, but rather reproach among men; and that he calls those blessed, who, for his sake, willingly and gladly submit to unmerited reproach. I reminded them, further, that this step would cause great sensation among their friends, and perhaps give much offence: I begged them, therefore, to examine themselves, as in the presence of Jesus, whether they were free from every thing that might prevent their becoming His entire property; for that He who, in order to redeem fallen man in mercy, offered himself as a sacrifice once for ever, and who therefore purchased us unto Himself by His bitter sufferings, blood-shedding, and death, could not accept a heart devoted half to Him, and half to sin and the world. The worst of all would be, if, after having become members of Christ's family by baptism, they should again choose to return to the old way; either on account of persecution and affliction or out of levity and indifference.

They replied, that they had well considered these things; and that the words of Jesus himself, on this subject, had caused them no small anxiety and struggle. They mentioned, particularly, the parable of the sower, and the different kinds of ground upon which the seed fell, also the words of Jesus, Matth. x. 37, 38; likewise our Saviour's address to the youth, who would first go and bury his father—*Let the dead bury their dead*: further, what He says of Himself—*The foxes have holes, the birds of the air have nests, &c.* But they declared, that it was their firm determination to be followers of Jesus, and to share in His reproach, if that were their lot; though they, at the same time, did not deny their wish, that such trials might not befall them too soon, on account of their weakness in the faith. They said, the esteem in which they were held by their friends, and their influence, were considerable; and that it was their sincere desire, that many of their nation, being convinced, like themselves, of the truth of the Gospel, might turn to Jesus; that they did not intend, as yet, to inform their friends of the change that had taken place with them; in order, to prevent, as much as possible, all mistakes and prejudices during their absence: for that their nation imagined, that, as soon as they became Christians, they must become Russians (of which both they and the Calmucs have great horror:) that this idea was dreadful even to THEM, personally; for they did not wish to forfeit their nationality. They therefore hoped, that the emperor would grant to them, and to all who might be converted, liberty as to their manner of life, so far as is.

consistent with the precepts of the Gospel; and, more especially, that faithful teachers might be sent to their nation, to point out to them the truth, and to guide them in the way of salvation.

I approved their plan; but begged them to be quite passive, and take no steps on their part, but merely to state their ideas candidly to me, knowing that I loved them, and would therefore willingly do all in my power to serve them. As to the teachers whom they wished to have employed among their nation, measures would be taken to procure them: but that they should not forget to apply, in all their concerns, to Him, who loved them far more than men could love them; who had begun the good work in them, and would complete it, if they only obeyed His voice in all things; and who would find means to remove all external difficulties, if it were His will.

After this, I had two or three conversations with them, in which we spoke on several of the principal points of the Christian Faith. These conversations gave them great pleasure: but they inquired, why I had not told them all this sooner. I answered: "You are, as yet, but babes in Christ; and, with such, the pure milk of the Gospel agrees best: as you grow in grace, you will be able to bear strong meat, and will also receive it. But always recollect our Saviour's significant words—*Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven.* All of us, without exception, have frequent occasion to become as little children again: if we neglect doing this, we may indeed become learned divines; but we lose the Spirit of the Bible, which reveals unto us our insufficiency and defects, and directs us to Jesus. You would thus be in danger of becoming such men as you have found the Pharisees and Scribes of old to have been, and now know a great number of your own Lamas to be, in your own country.

Before I conclude, I will add a few words concerning their translation of the Gospel according to St. Matthew, in the Mongol language.

According to my insight and knowledge of the language; their translation is the best that can be procured. No European could have executed it so well; nor will any one be able to do it, for a long time to come. These persons are not only most profound scholars in their vernacular and learned dialects, inasmuch that they could explain the meaning of many words and phrases to me in a way in which I have sought for in vain, among the Colmucs: but they are well versed in the language of Thibet, and can read the Thibetan characters with as much ease as the Mongolian. They immediately understood me, when I spoke Calmuc with them; but, in the beginning, I found a difficulty in comprehending their meaning, partly on account of the great difference of dialect, and partly because they introduce so many guttural sounds in accented syllables.

I conclude my Report with a fervent wish, that this nation, and especially these two awakened Saisangs, may be an object of the serious deliberations of the Elders' Conference of the Unity, as well as of the prayers of all my brethren and sisters, to whom the exten-

sion of the Redeemer's kingdom is precious. The harvest in the immense regions of the Russian Empire is truly great, but few, very few are the labourers. Surely the fervour, which fills my soul while I am writing this, will likewise inspire those who read the Report.

I. J. SCHMIDT.

St. Petersburg, { Feb. 23, } 1818.
 { March 7, }

DOMESTICK.

BAPTIST MISSIONS.

Institution for improving the education of pious young men, called to the Christian Ministry.

Amid the range of interesting efforts recommended by the baptist convention to the Board of missions, the education of youth destined for the work of the ministry, is one of the highest importance. It is demanded by the improved state of society; it supplies to the young minister himself numerous and solid advantages, and is, with the blessing of God, in every case useful; but as relates to the business of translation, it is of indispensable value to the foreign missionary. The manner in which this duty was pressed upon the Convention by the venerated President, at its last session, will not soon be forgotten. All that zeal for the honour of God and the prosperity of the churches, all that correct conception, impressive eloquence and decision of feeling could suggest, were employed to arouse the minds of the brethren to this necessary measure.

The Board has felt the weight of the charge that has been to them committed. So far from fearing that in this business they have come forward too early, they apprehend most from their apparent delay. They owe it to truth to avow, that their difficulty has arisen from the want of funds to carry the object, to any considerable extent, into execution. What of late they have observed with reference to the publick impression on this point, creates an assurance that to obtain funds competent and ample, nothing is necessary but a direct appeal to the liberality of their fellow christians throughout the Union. To this they were the more inclined, as the Baptist Education Society in Philadelphia, so early as July last, addressed to them a letter, offering their immediate co-operation in accomplishing the objects contemplated by the Convention.

At the late annual meeting of the Board, the subject was fully and in all its various bearings discussed, and a committee appointed to consult with a committee of the Education Society. The Rev. Dr. Staughton has been elected Principal, and the Rev. Ira Chase, A. M. Professor of Languages and Biblical Literature. The Board calculate much on the talents, piety, and devotedness of brother Chase; and it affords great pleasure to announce that he has accepted the appointment.

A suggestion of the honourable judge Tallmadge, one of the vice presidents. on his return from the south, has been welcomed and recommended—that a meeting of the Board, as numerous as possible, be called, to put into immediate effect the wishes of the Convention, and to elicit all the aid that can be procured for the accomplishment of the important design. The second Wednesday in July has been fixed upon for this purpose. In the mean-time, brother Rice, the agent of the Board, is instructed to obtain all the subscriptions he can, that may contribute to the supplying of means for the accomplishment of an object so conducive to the prosperity of our churches, the interests of missions, and the glory of our common Lord and Saviour.

It may be thought unnecessary in the present state of society to assign any reasons to prove the utility and importance of education in assisting the minister of the sanctuary in the discharge of the publick and solemn duties of his office. When, however, it is recollected that the most valuable principles fail in their effect unless frequently reviewed; “line upon line” may be found advantageous.

The Bible in its popular translation ought unquestionably to engage the laborious attention of the candidate for pulpit labours. The saints of God are accustomed to its phraseology, and find in its words a savouriness which accords with the most gracious exercises of their hearts. It has become venerable for its antiquity, and is received among christians as their guide to heaven.

It is our happiness that as a translation the scriptures are most excellent; but still they are a translation. They supply the best remedy for the evils which the confusion of tongues has created, but the words are not those which the Holy Ghost first employed in conveying revealed truth to man. An acquaintance with the original scriptures qualifies the minister of Christ for contemplating the sentiments delivered in the sacred volume in a variety of lights. It enables him to correct errors which mistaken friends or avowed enemies of divine truth may have introduced. The baptists in determining and defending the real import of the term by which they are denominated, and the nature and government of a church of God, are deeply interested in giving to their publick teachers an acquaintance with the scriptures in their original tongues.

Besides the oracles of God in their translated and original forms, the publick speaker ought to become familiar with the grammar of his own language. Logick will assist him to reason with accuracy, and rhetorick to convey the result of his investigations and the fervours of his heart with acceptance. Without an acquaintance with profane history he can never explain the prophecies which are on record; and ignorant of ecclesiastical, he can never trace to their sources the mischievous errors that prevail. Geography, ancient and modern, is of importance; the former will aid him in his publick expositions, and the latter serve to animate and direct the enlarged zeal of his heart, for the extension of the Mediator’s kingdom,

The able minister is made such by the Holy Ghost, and only those who in the judgment of the churches are subjects of grace will be admitted to the benefits of the institution. When science would assume the seat of vital religion, let her be treated as was Hagar when she would become the mistress of Sarah; let her be turned out of doors. But it is certain the Holy Spirit work by meads. Who will argue that preaching is unnecessary because God alone changes the human heart? Timothy had received a special gift at the laying on of the hands of the presbytery, and yet he is exhorted by an apostle, who, in zeal for the doctrines of grace and the honour of the Holy Ghost, was by none exceeded, to "give attendance unto reading."

The same blessed Spirit who assisted the apostles to speak with tongues, employs and blesses human acquisitions to the honour of the divine name. Was not Paul under the inspiration of the Holy Ghost when he quoted from heathen writers the following passages, certain of your own poets have said, for "we also are his offspring" "The Cretans are always liars."—"Evil communications corrupt good manners." The divine Spirit in employing our English Bible for the conversion and sanctifying of the people of God, condescends to make use of the instrumentality of human learning. Had our translators been ignorant of gender and case, of mood and tense, of syntax and government, the Bible in the vernacular tongue had never been ours. The venerable Carey and his associates are consecrating their learning to the important work of translating the word of life. They translate not from translations, but draw the waters of life from the sacred fountains of original scripture. Some of our young men feel a necessity laid upon them to become missionaries too. Who would not regret dismissing them from their native shores without possessing talents for extended usefulness, such as the bounty of zealous christians could supply, such as the good Spirit of our God has singularly blessed?

(To be concluded.)

The Second Annual Report of the New York Female Auxiliary Bible Society.

The Managers have distributed, during the last twelve months, five hundred Bibles, which they procured from the American Bible Society.

The large clear type, and the superiour quality of the paper and binding of the Bibles furnished by that National Institution, tend to make them more acceptable and useful books than the common copies formerly circulated. We were much pleased to find that the American Bible Society had completed its first stereotype edition of the octavo Bible, which is in a still larger print, and still better adapted to the sight of the aged. Its remarkable cheapness also for a book of that kind, renders it a great acquisition to the Bible cause in this country. The Board have recently obtained fifty of these octavo Bibles, together with one hundred of the duodecimo

size, and six German Bibles. We have reason to expect that these will not be long on hand.

It is hoped that the opportunity thus afforded of obtaining the sacred volume in such eligible forms, and at so cheap a rate, for circulation among the needy, will produce a corresponding increase of liberality in supporting this best of causes.

Whatever opinions may be entertained respecting the tendency of those charitable institutions whose object is to supply the *temporal* wants of the indigent, and to mitigate the miseries of *this life*; and whatever objections may be made to multiplying establishments of that description—surely there can be no reason to apprehend any evil consequences to result from augmenting the number of *Bible Societies*, from increasing their means of circulating the Scriptures, or from being too actively engaged in *personally* aiding to advance their invaluable designs.

Should any be doubtful concerning the utility and importance of the work in which we are engaged, we would invite such to contemplate the nature of the Holy Book which we are so anxious to put into the hands of those who are destitute of it.

It is a revelation from JEHOVAH to a fallen world—making known the infinite perfections of the Deity, and the glorious end of all his works. It informs us of the primeval innocence and happiness of our first parents, and the awful consequences of their apostasy from their Sovereign Maker. It tells us that “God so loved the world that he gave his only begotten Son” to die for lost sinners, in order that “whosoever believeth in him should not perish, but have everlasting life.”

The Sacred Oracles are the “pillar of cloud by day and of fire by night,” shining upon our path while traversing the wilderness of this benighted world. To the fainting, thirsty soul, they exhibit the waters of life flowing from “the rock of ages;” and offer for spiritual food “the Bread which came down from Heaven.” The diseased soul finds in the sacred pages “The balm of Gilead, and the Physician there.” “The weary and heavy laden” are invited to repose on the bosom of Him who “has borne our sorrows,” and knows how to compassionate our infirmities. The bereaved find in the Divine promises revealed in the Scriptures a source of consolation which “this world cannot give nor take away.” And the dying spirit, animated by living faith in its risen Saviour, looks at the prospects beyond the grave with heavenly serenity; and in the light of revelation wings its triumphant flight to the mansions which the “Author and Finisher of that faith” has declared to be ready for the reception of his followers.

If the possession of a book revealing such glorious realities be an unspeakable blessing, then are Bible Societies to be ranked among the most inestimable institutions, and to support them is eminently to promote the glory of God, and to serve the best interests of mankind.

The Bibles distributed by the managers have uniformly been received with thankfulness; and we have reason to hope they have in

many instances, been attended with the Divine blessing to the individuals or families to whom they have been presented.

He only who knows the hearts of all men, can tell the extent of good effected by the instrumentality of this labour of love. It is our distinguished honour and privilege to be employed as humble stewards, to disseminate "the good seed of the word," and to be earnestly engaged in supplicating the blessing of "the Lord of the harvest" upon it. It is His province to "give the increase," in his own good time, and according to his sovereign pleasure. We know from his own declaration, that "his word shall not return unto him void, but that it shall prosper in the thing whereto he sent it."

Stimulated by these sublime and animating considerations, let us persevere with fidelity and diligence in our "work of faith," confident in the promise, that we "shall reap if we faint not."

We cannot refrain from noticing the great satisfaction with which we received the intelligence of an Association of Young Females formed in this city, as an auxiliary to this Society; and the aid which that juvenile institution has afforded us, by the handsome contribution of forty dollars to our funds. We hope that others, seeing their good example, will go and do likewise.

REVIVAL OF RELIGION.

Extract of a letter, written in New Haven, Huron County, state of Ohio, to a friend in this city.

"There is considerable attention to religion in this place. Last summer there were from 5 to 10 persons that generally attended meeting on the Sabbath; now the house is crowded; from 120 to 150 persons. The revival is principally among the Methodists—we seldom have preachers of other denominations. There are persons who have apparently met with a change that are unwilling to join the Methodists; a good and faithful missionary would do a great deal of good in this place at this time. This letter will not very well accord with the last I wrote you; little did I think at that time that I should so soon write a different state of things.

The Lord has visited us and opened the eyes of the most abandoned; we have great reason to rejoice; the taverns that a few months since, were crowded upon the Sabbath with people drinking and carousing, are now almost deserted. Dear brother pray for us that the Lord will carry on the good work he has begun, and bring every individual to bow to the mild sceptre of Jesus.

MISCELLANEOUS.

CONVERSION TO CHRISTIANITY OF THE EMPEROUR OF CHINA.

Extract of a letter from Lisbon, dated 20th of March last.—"By a vessel just arrived in our harbour from Rio Janeiro, we have received the very extraordinary news (and quite official) that the

Emperour of China, and all the great Mandarins of his Court, have embraced Christianity, which religion is henceforth to be considered as the established one in China, to the total exclusion of all others! The vessel has on board two Portuguese missionaries, one a Jesuit and the other a Monk of the Third Order of St. Francis who are bearers of rich presents, and also a letter written by his Chinese Majesty to the Pope, acknowledging his supremacy! Nothing could exceed the rejoicings which took place at Rio Janeiro on this occasion. This city was illuminated three nights in succession, and their most faithful Majesties, with every branch of the Royal Family, paid their respects to Monsignore, the Archbishop of Dremetrio, Nuncio Apostolic to the Brazilian Court. The city of Pekin is erected into a Patriarchate; the Patriarch is a Portuguese monk, from Machoa, of the order of St. Francis, Pekin has also an Inquisition, which is under the direction of some Portuguese Inquisitors from Goa. The education of all classes is invested in the hands of the Jesuits, as well as the high officers of state. The Confessor of the Emperour is a Portuguese Jesuit, and is declared by law the next person in the Empire to the Sovereign; and an unlimited power invested in his hands. These crafty men have adopted the Chinese costume and are more splendidly clothed than any Mandarins—The Jesuits have received the privilege to wear their nails an inch longer than any of the nobility, the Princes of the blood excepted; and any Mandarin who dare presume to have his slippers within two inches as long as the slippers of the Priests, is to be punished with death. The missionaries brought for the Court of Brazils some magnificent pieces of China, on which is depicted the audience of Lord Amherst with his Chinese Majesty, and those facetious orientalists have had the audacity to caricature that splendid embassy, which would have done honour to the first and most brilliant Court in Europe."

THE "ARK."

London, May 7.—On Thursday the Port of London Society for Promoting Religion amongst Merchant Seamen, brought up the river to her moorings, the ship which they have, with singular promptitude and much ingenuity, prepared as a place for stated publick worship in this harbour. The crews of the ships cheered her as she passed, and while the boat's crew returned the cheers with great animation, the colours were occasionally settled, the gentleman on board answered by taking off their hats. On her arrival at the London Dock Buoy, the company retired into the chapel, and with the waterman from the boats attending, and the people employed on board, formed the first congregation. The decks will accommodate near 700 seamen; and the cabin is contrived as a study and library for the Minister.

The principal of the Connecticut School Fund, amounted on the 15th of May last, according to the Report of the Commissioner of the Fund, to 1,608,673 dollars 89 cents.

THE DRUNKARD.

Who is it that all good men hate,
The fool the wise, the small and great,
In ev'ry kingdom, realm and state?
The Drunkard.

Who is it that delights in strife,
Embitters all the sweets of life,
And shamefully neglects his wife?
The Drunkard.

Who is it to the tavern goes;
Gets in a quarrel then to blows,
With broken head and bloody nose?
The Drunkard.

Who is it throws away his time;
And fits himself for every crime;
Becomes an old man in his prime?
The Drunkard.

Who is it always robs his heirs;
Who never minds his own affairs;
In every graceless riot shares?
The Drunkard.

Who is it that's a midnight pest;
Disturbing honest people's rest,
More hated than the howling beast?
The Drunkard.

Who is it swallows all his wealth;
Impairs his mind destroys his health;
Whose money creeps away by stealth?
The Drunkard.

Who is it that becomes accurst;
Despis'd and hated by the just;
That not an honest man will trust?
The Drunkard.

And who from vice to vice proceeds,
Increasing in his wicked deeds,
Until the wretch the hangman leads?
The Drunkard.

Who mocks Religion's meek control,
Unheeded sees destruction roll,
And then at last destroys his soul?
The Drunkard.

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